C. S. S. S.

JULY CONFERENCE, 1902.

ACTA.

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A Conference of the C. S. S. S. was held at S. Saviour's House, Philadelphia, on Monday, July 21st, at 11.30 a. m.

There were present—The Master, the Warden, and Br. McClellan.

Reports received from—Brs. Webb, Cowl, Hayward, Stone, Raker, Bowles, Cogswell, Hitchcock, Macpherson and Purdy.

Chapter II of the Constitutions was read followed by the Litany of the Congregation.

Br. McClellan gave the following Meditation:

DISTRACTIONS.

"Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, ... that Sanballat and Geshem sent unto me, saying, 'Come, let us meet together . . . . . ' But they thought to do me mischief. And I sent messengers unto them, saying,

I am doing a great work, so that I cannot come down; Why should the work cease, whilst I leave it, and come down to you?"—Neh. vi. 1-3.

1st Prelude.—Contemplate Nehemiah, in his oversight of the work at Jerusalem, receiving the message of his enemies.

2d Prelude.—Pray for perseverance against distractions in work.

I.—Nehemiah a great type of the Christian Priesthood.

(*a*) In his official position as cup-bearer to the King, typifying the Divine Powers of Order.

(*b*) In his natural personal fitness for his great work, typifying the signs of God's call.

(*c*) In his commission from the King, typifying the Great Commission to go forth and build up the kingdom of God on earth.

II.—His three enemies are types of three kinds of distractions, of which Satan makes use against the Priest.

(*a*) Tobiah the Ammonite belonged to a race ever hostile to the Jews. Such are the personal enemies of the Priest, who endeavor to ruin his work by calumny.

(*b*) Geshem the Arabian was a descendent of Ishmael, and hence of Abraham. He represents the distraction of old connections:—relationships, friendships.

(*c*) Sanballat the Horonite was a Samaritan, one of those blind half-worshippers of the true God. So the Priest suffers from other Christians who cannot understand his position.

III.— The answer to distracting voices:

"I am doing a great work, so that I cannot come down: Why should the work cease, whilst I leave it and come down to you?"

(*a*) "I am doing a *work*." The helpfulness of work, especially to the Priest.

(*b*) "A *great* work." So great that none knows its greatness—perpetuating the Incarnation!

(*c*) "Why should the *work* cease, whilst I leave it and come down to *you?*" The utter insignificance alike of calumny, seduction. self-indulgence, and misunderstanding, as motives for the surrender of our ideals. The power of God is working through us.

The translations S. Thomas, Summa, Pars. III., Questio LXVIII, Art 11, were received from Brs. Purdy and Hatton.

Appointments for August Conference: Br. Cowl to give the meditation; Brs. Macpherson and VanSyckel to translate Art. 1, Questio LXIX, of the Summa.

The *Officium Proprium* closed the Conference.

N. DUNHAM VANSYCKEL,
Warden, C. S. S. S.